mfmitesimally richer, vaster and more versatile. If we want to differentiate man, we must look elsewhere, and we find it immediately in the .fact that he is a moral being; that he possesses the moral sense or conscience, as it is called, the faculty by which he discerns that there is a difference between right and wrong; that some thoughts, words and deeds are right, and others wrong; that he is compelled by that moral sense to feel: " I ought to do and to be what is right ; I ought not to do or to be what is wrong ". Moreover—this is a very important pdint—conscience binds us to do right for its own sake without any regard to personal consequences, either pleasant or unpleasant, without any hope for reward, without any fear of punishment for disobedience. In like manner, conscience binds us not to do wrong, because wrong is evil and wicked in itself and not because we may suffer for it.

Man is, then, a moral being, one who feels an inward obligation to do what he thinks or knows to be right, and not to do what he thinks and knows to be wrong; and in consequence of that privilege, his whole life and aim, as an animal, has been altered by it. Had he been

left without
any moral sense, never would he have
dreamed of acting
otherwise than according to the dictates of
his appetites
and passions. He might, and he certainly
would have
become the most vicious and brutal of all the
creatures, but
he would never have known that it was
wrong to be vicious
and brutal. There would have been no
possible percep-
tion that anything was amiss; no matter how
awful Ins
condition and his actions, he would have
been neither moral
nor immoral, but only unmoral, as unmoral
as a stone or
a steam engine. Sin would have been
impossible.

A new-born babe is neither moral or
immoral, but
unmoral, destitute of any moral sense or
power of discernment
between right and wrong. " Innocent as a
new-born babe [s>]
is a common proverb which is strictly true.
In this purely